

9-9-1912

Evangelical Visitor- September 9, 1912. Vol. XXVI. No. 18.

George Detwiler

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Evangelical Visitor.

The Earth Shall Be Full of the Knowledge of the Lord as the Waters Cover the Sea.—Isa. xi. 9.

"Some trust in chariots and some in horses; but we will remember the name of the Lord our God."—Psa. 10:7

VOL. XXVI.

GRANTHAM, PA., MONDAY, SEPTEMBER 9, 1912.

No. 18.

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A REMARKABLE UTTERANCE.

Thoughtful men have always recognized Christianity as being the basis of all good government. Civilization follows after, rather than precedes Christianity. The stability of a nation is vitally affected by its morals. The only way to have a great people is to build through the individual. A decline in religious faith means a decrease in those righteous forces which safeguard our moral and spiritual interest, and leads to an increase of crime of every kind. Drunkenness, divorce, graft, gambling, licentiousness, suicide and murder of every sort increase as a belief in retributive justice decreases. The security of our nation rests in the morality, intelligence and spirituality of its citizenship, and this can only be maintained by a faithful adherence to spiritual truth. One of the most significant utterances on this subject comes from a secular paper, the *Wall Street Journal*, in which they admit that there is a waning in the moral sense, due to a loss of faith, chargeable to the destructive critics who are endeavoring

to tear the Bible to pieces. When the secular press makes such allegations, it is certainly time for the religious press to "Cry aloud and spare not." The *Journal* says:

"He who believes in a future life is a citizen of two worlds. He moves in this, but his highest thought and inspiration are fixed on the future. To such a person, what takes place here and now is not unimportant, but it is infinitely less important than what shall take place hereafter. He measures everything by the infinite. Wealth, luxury, power, distinction—he may not despise these, but he looks upon them as being but temporary, mere delights that are given as tests of his character.

"Now, it is not needful for this discussion to consider whether such faith is reasonable or not. The *Wall Street Journal* has no concern in theological discussions. If there has been a marked decline in religious faith, that fact must be of profound, far-reaching significance. It alters the basic condition of civilization. It becomes a factor in the markets. It changes the standards and affects the values of things that are bought and sold. It concerns the immediate interests of those who never had such a faith almost as much as it does the lives of those who have had a faith and lost it.

"The question, therefore, is of practical, immediate and tremendous importance to Wall Street, quite as much as any other part of the world, has there been such a decline in the faith of the future life, and if so, to what extent is this responsible for the special phenomena of our time, the eager pursuit of sudden wealth, the shameless luxury and display, the gross and corrupting extravagance, the misuse of swollen fortunes, the indifference to law, the growth of graft, the abuses of great corporate power the social unrest, the spread of demagoguery, the advances of socialism, the appeals to bitter class hatred? To find out what connection exists between a decadence in religious faith and the social unrest of our time, due, on the one side to oppressive use of financial power, and, on the other to class agitation, might well be worth an in-

vestigation by a commission of government experts, if it were possible for the government to enter into such an undertaking.

"Whatever may be man's own personal beliefs, there is no one who would not prefer to do business with a person who really believes in a future life. If there are fewer men of such faith in the world, it makes a big difference, and if faith is to continue to decline, this will require new adjustments. There are certainly, on the surface, many signs of such a decline. These include a falling off in church attendance, the abandonment of family worship, the giving over of Sunday, more and more to pleasure and labor, the separation of religious from secular education, under the stern demands of non-sectarianism, the growing up of a generation unrestricted as our fathers were in the study of the Bible, the secularization of a portion of the church itself, and its inability in a large way to gain the confidence of the laboring people. If these are really signs of a decay of religious faith, then indeed there is no more important problem before us than that of either discovering some adequate substitute for faith, or to take immediate steps to check a development that has within it the seeds of national disaster."—*Living Water*.

RECOGNITION.

When we've crossed the chilly waters,
And are free from toil and care;
Resting over Jordan's billows
Will our loved ones know us there?

First of all I'd know my Savior,
Praise Him for His saving grace;
Then the dear ones gone before me,
Oh, what joy to see each face!

Will we clasp glad hands in heaven?
Can we know our loved ones there?
Why is death so fraught with anguish
If it means such joy to share?

As we stand on brink of Jordan,
Need we fear the swollen tide,
If a tender hand will guide us?
Friends be on the other side?

Death must lose its sting and terror;
Grace no victory can share;
If our Savior walks beside us
And our friends are waiting there.

—Selected by Fannie Brechbill, Marion, Pa.

Love is circumspect, humble, and upright, not yielded to softness or to levity, nor attending to vain things. It is sober, chaste, steady, quiet, and guarded in all

Evangelical Visitor

A Bi-Weekly Religious Journal

For the exposition of true, practical piety and devoted to the spread of Evangelical truths and the Unity of the church.

Published in the interest of the church of the Brethren in Christ at GRANTHAM, Pa., and printed by the Grantham Printing Company.

SUBSCRIPTION: PER YEAR,\$1.00
SIX MONTHS,50 cts
(Sample Copies Free.)
To Foreign Countries, \$1.25 a Year.

Editor, GEO. DETWILER, Harrisburg, Pa

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All communications and letters of business should be addressed to Geo. Detwiler, Walnut and Summit Streets, Harrisburg, Penna.

The Associate Editors shall be equally responsible with the Editor for all articles that appear in the Evangelical Visitor—Conference decision.

Entered at the Postoffice at Harrisburg, Pa., as second class mail matter.

The date printed after your name on have paid. Keep it in the future. the label denotes the time to which you

EDITORIAL.

HOW A REVIVAL WAS STARTED.

The following interesting letter from Mrs. H. L. Hastings was published in the June number of *The Christian*, Boston, Mass. Many of our older readers had acquaintance with the Christian, and some with its editor and founder now deceased. Although now quite aged, Mrs. Hastings is doing what she can as a worker in the interest of Christ's cause. This latest story is as follows:

In the year 1843 I was living in the thriving village of C., a manufacturing town where were many people employed in the cotton mills. It was about this time considerable excitement was abroad concerning the second coming of the Messiah. In the North part of the town there was a small meeting held in a hall conducted by R. E. Ladd, whose services had been wonderfully blest. This meeting prospered and souls were added to the Lord. Here we learned to study our Bibles, and we would learn whole chapters by heart.

It was in a meeting where any desiring to study the prophecies had perfect liberty. It was blessed to listen to scriptures repeated by old and young, but by and by I was called away for a visit to the home of my childhood.

After a stay of a few weeks, however, I returned to the place where God had so blessed me.

But what a change had come to the little church. The pastor had gone to other fields, and the hall was closed. Oh, how I grieved over the situation! The people had scattered—some had died, and some had gone back into the world.

Young as I was I said I cannot endure this. There was a dear friend with whom I used to work and pray. I hunted her up; she was true blue. Now, I said to her, Jesus says where two or three are agreed as touching any one thing it shall be done for them of my Father. "True," she said, "let us go up and open the hall: I know who has got the keys." We got the keys and swept and dusted, opened the windows and lighted up. It began to seem like old times. Then we sang, then prayed, then read the Scriptures, closed and went home feeling that we were on the right track. Thus we continued to do every night. We tried to get others to go with us, but they said we were too young to bring about the desired result. But this did not daunt us. Our hope was in Him who knew our motives. Thus we kept up the meetings.

Across the street lived a very worldly woman who kept boarders none of whom were Christians. She had watched us and it was discussed among them what could be the object of two young girls to light up the hall night after night, so she decided to find out.

Over she came and sat on the stairs, and listened, while we prayed, then we sang, then we read the Scriptures, then prayed again. The dear woman could stand it no longer. Up she came. "Girls, what are you doing up here?" "Praying for a revival," was the reply.

"Well, you dear souls! I am not a Christian, you may pray for me."

As we had not exhausted the treasure-house of prayer we prayed again. The lady broke down and wept. Then she arose and said, "I will help you; I will bring my boarders over."

She went home and in a few minutes came back with her crowd of boarders, making a good congregation. Then we took the parable of the Prodigal Son. We prayed and sang. We exhorted them with tears, and one man who had once made a profession arose and said he was a backslider and a wicked man, but would be glad to get back to his Father's house.

The Lord was in the meeting and one after another wished to be remembered in our prayers. The meetings

grew and we sent for help. The little hall was not large enough to hold the people, and a larger hall was secured, and many souls were saved.

God can work through the efforts of the smallest talent. It is the Spirit of the living God that does the work. If we have the form of godliness only there is no power, and we are like sounding brass and tinkling cymbal. Lord help us to see where the secret of our power lies. We are told to enter into our closet and pray to the Father in secret and He will reward us openly. May the Lord of all grace help us to know these things and trust all things to His glory.

WHAT IS BAHAIISM?

It will have been noticed that Sr. H. Frances Davidson in her letter in our last issue uses the word *Bahai* and that the Bahai state that "all nations should become one in faith and all men brothers....that diversity of religion should cease," that "Its work has brought to pass the curious spectacle of Jews, Christians, Mohammedans, Hindoos, etc., finding a common platform upon which they may unite to worship God."

The founder of this new cult is described in *Our Hope* as an Oriental deceiver named Abdul Baha. This man has lately visited America and was received with open arms by American Christendom, and permitted to proclaim his Anti-Christ teachings in many of the churches.

His message to America is that the human world is one and this oneness should be recognized and made real "so that solidarity and unity may connect all the nations of the world, so that *dogmatic formulas and superstitions* may end, so that the essential reality underlying all the religions founded by all the prophets may be revealed.

"That reality is one.

"It is the love of God.

"It is the progress of the world.

"It is the oneness of humanity.

"It is the bond which can unite all the human race.

"It is the attainment of the benefits of the most great peace; it is the discarding of warfare.

"It is the progressiveness; it is the life; it is the oneness of public opinion.

"Therefore strive, oh, ye people, and put forth your efforts that this reality may overcome the lesser forces in life, that this king of reality may alone rule humanity.

"Thus may the world of Mankind be reformed.

"Thus may a new Springtime be ushered in and a fresh spirit may resuscitate man.

"The individuals of humanity like refreshed plants, shall put forth leaves and shall blossom and fructify that the face of the earth shall become the long promised and delectable paradise, so that the great bestowal—the supreme virtues of man—shall glisten over the face of the earth.

"Then shall the world of existence have attained maturity.

"This is my message."

The editor of *Our Hope* says if this deceiver were asked what he means by *dogmatic formulas and superstitions* (italicized in his first paragraph) he

would tell us that he means Christian doctrine, such as the virgin birth and the finished work of Christ on the cross and the resurrection, and further that his message is the message of the bottomless pit, and is the preparer, the herald of the Man of Sin, and that the devil has raised him up to usher in his millennium of lies, false peace, defiance of God and of His Christ. "In the Bible of the City Temple (R. J. Campbell's church), the Bible once used by Joseph Parker, he wrote 'This Book is the holy book of God.' The same he writes in the Koran, the Veda and Zendavesta."

He was permitted to address a large gathering in the Baptist Temple, Broad and Berks, Philadelphia, Pa., of which Dr. Russell Conwell is the pastor. Thus "poor blinded, gospel hardened churchmembers, so-called 'Christians' without the living Christ, never born again, are flocking to this man and his delusion. Only those who know Christ in reality and are of the Truth discern this and similar delusions and are kept by the Holy Spirit. Oh! People of God! we are living in significant times. The end is upon us. May we watch and wait as never before."

Knowing these things we need not wonder that Sr. Davidson feels prompted to give the warning words.

WHAT DOES YOUR CREDIT SAY?

There are a number of subscription credits that read either May, June, July, Aug. or Sept. 1912. All such are ripe for renewal, and we would appreciate to receive such renewals without delay. If you are in that list please attend to the matter NOW.

SUNDAY SCHOOL SUPPLIES.

We are anxious that all orders for Sunday school supplies for fourth quarter of 1912 be forwarded to us without delay, so that all may receive their supplies in good time. We have sent order blanks to all on our list. If any failed to receive theirs kindly send your order anyway.

SPECIAL OFFER.

For \$1.17 we will send the VISITOR to new subscribers to the end of 1913, and also give a 1913 Gospel Text Wall Calendar with the same. For \$1.22 we will give a Calendar with the renewal of any old subscription.

We have now and again expressed our desire, and called attention to the urgent need, that our list of subscribers be increased. In order that our friends may be able to offer an inducement to those who are not subscribers now to become so, we are glad to announce the following special offer. Every new subscription that is now received will be credited January 1914. Thus it will be seen that new subscribers will receive the balance of this year, 1912, free. Will not the

brethren, friends of the VISITOR make a special effort to add several hundred new names to our list? It is important that something be accomplished along this line. Will YOU help?

On Oct. 12, in the evening a communion meeting will be held at the Mowersville M. H. Franklin county, Pa. On the day following (Sunday) there will be preaching at the same place and the ordination of Bro. Noah Z. Wenger to the office of deacon effected.

"O Christ, He is the *Fountain*,
The deep, sweet well of love;
The stream on earth I've tasted,
More deep I'll drink above,
There to an ocean fullness,
His mercy doth expand,
And glory, glory, dwellleth
In Immanuel's land."

Thus sings the poet. O that we had it more fully as a living truth. It is too true as sings another poet:

"And Christ is crowded out." Worldliness, business, and pleasure are making havoc among even those who profess to be religious. There is the form of godliness to save our face, and give us standing as Christians, but there is no power. If Christ were fully enthroned in the hearts of all those who name His name, but do not depart from iniquity, what a transformation would take place. He, Christ, our adorable Lord and Savior, was crucified between two thieves. He was numbered among the transgressors. Some one has said He is in these days still being crucified between two thieves—*business and pleasure*—and it is very true. In these days these two combine to monopolize a person's time so completely that the interests of the soul are in the majority of cases entirely neglected, while among the professed people of God there is great dearth of spiritual life. It becomes those who do not want to perish with the world to abide in Christ who is the Way, the Truth and the Life, since for those who are in Him there is no condemnation. The editor of *The Sunday School Times* writes as follows of the better way under the title "THE CHRIST REPLACED LIFE." "It is a comfort to know that the only life we need ever live is the life of Christ. Of ourselves we are sin-saturated, poisoned and poisonous; the only safe thing to do with us is to put us away, crucify us, put us to death. And then when all that there is of us has been crucified, Christ just replaces the dead self by Himself; and henceforth our life, if we will have it so, is Christ; to me to live is Christ. To be sure our privilege of free-will means that even the crucified self can, if it insists, rise from its voluntary death and resist Christ who is our actual life; and thus we may sin again. But this need not be so. By incessantly renewed surrender and faith we may let Christ continue as our supreme and unchallenged life, having replaced us with Himself so that for all practical purposes 'it is no longer I that live, but Christ liveth in me'. Then the glories of every spiritual blessing in the heavenly places in Christ begin to irradiate our life. We

rejoice that we died, and that our life is hid with Christ in God. And the greatest reality of our life is that "Christ is all, and in all'."

THE SON OF GOD.

This is my beloved Son in whom I am well pleased (Matt. 3: 17).

Pride of birth and rank,—Is not this the carpenter? (Mark. 6: 3).

Wealth—The Son of man hath not where to lay His head (Matt. 8: 20; Luke 9: 58).

Respectability—Can any good thing come out of Nazareth? (John 1: 46; Matt. 2: 20).

Personal appearance—No form nor comeliness,—marred more than man (Isa. 53: 2; 52: 14).

Reputation,—Gluttonous and winebibber, a friend of publicans and sinners (Matt. 11: 19; Luke 7: 34).

Independence,—Many...ministered unto him of their substance (Luke 8: 3).

Learning,—How knoweth this man letters having never learned? (John 7: 15).

Superiority,—I am among you as one that serveth, He humbled himself:—made a curse for us (Luke 22: 27; Phil. 2: 8; Gal. 3: 13).

Success,—His own received him not Neither did his brethren believe on him. Despised and rejected of men (John 1: 11; 7: 5; Isa. 53: 3).

Ability,—I can of mine own self do nothing (John 5: 19, 20).

Self-will,—I seek not mine own will. I do nothing of myself. And was subject unto them (John 5: 30; 8: 28; Luke 2: 51).

Intellect,—As my Father hath taught me I speak these things (John 8: 28).

Bigotry,—Forbid him not, for he that is not against us is on our part (Mark 9: 39).

Resentment,—Father forgive them. Friend, wherefore art thou come? (Luke 23: 34; Matt. 16: 50).

Sanctity,—This man receiveth sin (15: 2).

Christ also suffered for us leaving us an example that we should follow his steps (1 Peter 2: 21).—F. G. E. in *Serving and Waiting*. Wm. L. Pettingill.

"Cast thy bread upon the waters,"
You who have but scant supply;
Angel eyes will watch above it,
You shall find it by and by;
He who in His righteous balance,
Doth each human action weigh,
Will your sacrifice remember,
Will your loving deeds repay.

"Cast thy bread upon the waters,"
Sad and weary, worn with care;
Often sitting in the shadow.—
Have you not a crumb to spare?
Can you not to those around you
Sing some little song of hope,
As you look with longing vision
Through faith's mighty telescope?

"Cast thy bread upon the waters,"
You who have abundant store;
It may float on many a billow,
It may strand on many a shore;
You may think it lost forever,
But, as sure as God is true,
In this life or in the other,
It will yet return to you.

—Selected.

News of Church Activity IN THE HOME AND FOREIGN FIELDS

Addresses of Missionaries.

Africa.

H. P. Steigerwald, Grace Steigerwald, Matopo Mission, Bulawayo, South Africa.

Myron and Ada Taylor, H. Frances Davidson, Choma, N. W. Rhodesia, South Africa.

Elizabeth Engle, Walter O. Winger, Abbie B. Winger, Mtshabezi Mission, Gwanda, Rhodesia, South Africa.

Isaac O. and A. Alice Lehman, box 5263, Johannesburg, South Africa.

Louis B. Steckley, Sadie Book, Cora Alvis, Mandamabge Mission, Selukwe, S. Rhodesia, South Africa.

Jesse R. and Malinda Eyster, box 10, Boksburg, Transvaal, South Africa.

India.

The following are not under the F.M.B.:

D. W. and Mrs. D. W. Zook, Adra, B. N. R., India.

Elmina Hoffman, Kedgaon, Poona Dist., Ramabai Home, India.

Mrs. Fannie Fuller, Gowalia, Tank Road, Bombay, India.

Central America.

Mr. and Mrs. J. G. Cassel, San Marcos, Guatemala, C. A.

Missionaries on Furlough.

H. J. and Emma Frey, Abilene, Kansas.
Sallie K. Doner, Campbellstown, Pa.

OUR CITY MISSIONS.

Philadelphia Mission, 3423 North Second street, in charge of Sr. Mary K. Stover.

Buffalo, N. Y., Mission, 25 Hawley street, in charge of Brother H. J. and Sr. Edna Wagaman.

Chicago Mission, 6039 Halstead street. In charge of Sister Sarah Bert, Brother B. L. Brubaker and Sister Nancy Shirk.

Des Moines, Iowa, Mission, 1226 W. 11th street. In charge of Eld. J. R. and Sister Anna Zook.

Jabbok Orphanage, Thomas, Okla., in charge of E. N. and Adella Engle, R. R. No. 3, Box 1.

San Francisco Mission, 52 Cumberland street. In charge of Sister Lizzie Winger and workers.

Dayton Mission, in charge of W. H. and Susie Boyer, 601 Taylor street, Dayton, Ohio.

LOVE FEASTS.

Ontario.

Joint Council convenes at Markham on Sept. 12.

Markham,	Sept. 14, 15.
Black Creek,	Sept. 21, 22.
Wainfleet,	Sept. 28, 29.
Howick,	Sept. 28, 29.
Waterloo,	Oct. 5, 6.
Nottawa,	Oct. 12, 13.
Walpole,	Oct. 12, 13.

HARVEST MEETINGS.

Pennsylvania.

At Mechanicsburg, Sept. 14, 2 P. M.

Sept. 14, An all day (forenoon and afternoon) barn harvest meeting at the home of Bro. Garrett D. Tyson about one and a half miles east of Souderton, Pa. All are heartily invited, especially ministers.

A cordial invitation is extended to all to come to these meetings.

JABBOK FAITH ORPHANAGE.

We greet you in Jesus' Precious Name.

Our hearts are filled with praise and gratitude to God for His love and mercy bestowed upon us, in keeping us, as a family in health, and so bountifully providing us with the fruits of our garden and farm.

Everything seems to be progressing nicely, but our cares are many, even to over taxation at times, as we have not the sufficient help, and now especially, another sister is much needed, as Sister Minnie Kiehn who has been with us over a year, is leaving us, as her aged widowed mother is needing her. We are praying and looking for the Lord to send in just whom He would have here.

FINANCIAL.

Report for May, June, and July, 1912.

Offerings Received.

Winton Hinkle, Abilene, Kans., \$2.50; Rosebank, S. S. Ramona, Kans., \$12.00; G. Switzer, Thomas, Okla., \$1.00; Perry Alexander, Thomas, Okla., \$3.15; S. S. Offering, Wainfleet, Ont., \$9.22; H. L. Landis, Thomas, Okla., \$2.00; Valley Chapel S. S. Canton, Ohio, \$9.05; Alfred Schmutz, Abilene, Kans., \$2.00; Mrs. Henry Eyer, Abilene, Kans., \$1.00; Mrs. Sellers, Galva, Kans., \$10.00.

Orphanage Library Fund.

In His name, Mercersburg, Pa., \$5.00.

Other Donations.

Shoes, and clothing, from Thomas, Okla. Different ones from the neighborhood sent in of their fruits and vegetables.

Now may the Lord bless, and may each of His children, be used to His glory in whatever way He may lead.

Yours in humble service for Him,

E. N. and Adella Engle and workers.

MT. CARMEL HOME.

Report for July, 1912.

Receipts.

Spring Hill, Ill., Children's Day Offering, \$4.31; Mrs. Stevenson, Ill., \$10.00; In His name, Ill., \$10.00; Mr and Mrs. A. Brechbill, Kans., \$5.00; H. L. Trump, Ill., \$5.00; Mrs. Whitney, Pa., .75; Strawberries, \$4.79 Cash, .35; Total, \$40.20.

Expenditures.

Groceries and house incidentals, \$31.15; Sundries, \$7.55; Cash on hand, \$1.50; Total, \$40.20.

Other donations.

Bro. and Sr. J. R. Zook, salted peanuts and candy; Mrs. Ramsay, clothing and shoes; Booth and Woodford, shoes.

A. G. Zook.

BUFFALO MISSION.

To the readers of the VISITORS

Again we greet you in the precious name of Jesus. Truly He is precious to us these days and we wish to praise Him for His love and care over His children and work at this place.

Our meetings have not been so largely attended but the interest has been good. Some have been seeking the Lord and have professed to having realized peace.

Our Saturday evening street services have been quite encouraging. These are held in the business part of the city and many times we have large attentive audiences.

On the afternoon of Aug. 8, we met for a lovefeast and the commemoration of the sufferings and death of Jesus. A number of our Canadian brethren and sisters met

with us and we enjoyed a season of blessed fellowship together.

We have been in Buffalo almost six months and have enjoyed the work thoroughly and have realized God's approval upon our being here, but now we feel the time has come for us to move on to the place the Lord so definitely called us to before coming here. We expect, the Lord willing, to reach San Francisco by the middle of October. We crave an interest in your prayers, also for the work in Buffalo.

FINANCIAL.

Report from Aug. 1, to Aug. 20, 1912. Balance on hand July 31,\$72.30 (The report had said, balance on hand \$62.30. Ten Dollars contributed by Bro. D. L. Gish was reported too late to appear in that report).

Receipts.

D. V. Heise, \$1.50; Waterloo, Ont., dist., \$5.00; Sr. Fannie Heise, \$5.00; Angus Putman, \$1.50; In His name, \$3.00; Sr. Longenecker, \$1.00; D. Climbenhaga, \$1.00; Total, \$90.30.

Expended.

Oil, .60; light, \$1.50; groceries, \$11.71; Total, \$13.84.

Balance on hand,\$76.46.

Provisions.

Bro. and Sr. R. Ott, butter and cream; D. V. Heise, fruit and vegetables, butter; Esther Winger, honey; Wainfleet, Ont. 12 doz. eggs; Bro. Churchill, groceries; Mabel Geiger and P. M. Climenhaga, provisions.

25 Hawley St. J. H. & Edna Wagaman.

FOREIGN MISSION FUNDS.

Report for July and August 1912.

GENERAL FUND.

Receipts.

Mary E. Long, Pa., \$5.00; Fairland, Pa., S. S. \$21.75; H. K. Kreider, Pa., \$34.33; Lenard Stackhouse, Ind., \$10.00; Springvale, Ont., S. S. (special for Walter O. Winger's) \$20.00; Mechanicsburg, Pa., S. S. \$14.00; J. A. Garwick, Ill., \$1.00; Mrs. O. M. Foote, Ind., \$10.00; Carland Mission, Mich., S. S. \$28.75; Craten Bitner and family, Ont., (special for Walter O. Winger's) \$10.00; Ella Roland, Ohio, \$5.00; Fairland, Pa., \$54.14; Palmyra, Pa. Missionary meeting offering, held in the Church of the Brethren M. H., \$22.35; Waterloo, Ont., dist., \$7.79; Belle Springs, Kan., S. S. \$15.54; Rosebank, Kan., S. S., \$26.80; Hummelstown, Pa., harvest meeting offering, \$101.84; Mowersville, Pa., dist., \$7.00; Zion, Kan., dist., \$63.58; Bethel, Kan., harvest meeting, \$36.55; Abilene, Kan., S. S. \$32.46; Belle Springs, Kan., S. S., \$10.00; Dayton, Ohio, dist., \$19.15; Special for Louis B. Steckley from —Ont., \$16.00; Albert Dohner, Ohio, \$25.00; C. B. Eavey, Kan., \$5.00; Manor, Pa., dist., \$100.00; part of Conference offering, \$130.00;

(It seems necessary to remind the dear ones that I have as yet not received all of the offerings that were promised at Conference. I still hold nine of those promise slips. I would be pleased to receive the amounts promised at as early a date as possible. P. M. C.)

Disbursements.

Walter O. Winger, for new wagon, also including \$30.00 special, \$293.86; H. P. Steigerwald for general needs, \$244.72; Jesse R. Eyster, to pay for work, \$244.72; S. R. Smith, Conference Minutes to Missions, \$1.65.

P. M. Climenhaga, Treas.

Stevensville, Ont.

CHICAGO MISSION.

Report for month ending Aug. 15, 1912.
Balance on hand,\$10.79

Receipts.

Bro. and Sr. Foote, Corunna, Ind., \$2.00;
Ray Witter, Enterprise, Kansas, \$5.00; In
His name, \$5.00; Pleasant Hill S. S. Kans.
\$12.02; D. F. Shirk, Topeka, Kans. \$5.00;
Y. P. M. Chicago, \$3.00; Total, \$42.81

Expenditures.

Groceries, \$25.50; Plumbing, \$2.75; Ex-
pressing, \$1.50; Gas, \$5.28; Fruit for can-
ning, \$5.00; Total, \$40.03.

Provisions.

J. H. Bert, Upland, Cal., 1 case lemons;
Sr. Martin, Dixon, Ill., jelly; Saints of
Shannon, 10 qt. strawberries, applebutter
and preserves, 19 lbs. butter, beans and
peas, 6 sacks of potatoes.

We wish to express unto the saints our
heartfelt thanks for their remembrance of
us and their interest in the salvation of
souls. Truly God is true to all His prom-
ises if we keep humble at His feet and walk
in the light of His written word.

Grace and peace be multiplied unto you
through the knowledge of God and Jesus
our Lord.

In Him,

Sarah Bert and workers.

6039 Halsted St., Englewood, Ill.

CHAMBERSBURG MISSION.

To all the dear readers: We thank our
Father for His wonderful blessings to us,
both spiritual and temporal: and also for
His overshadowing love. It is because of
His care over us that we can enjoy His
service as we do, Glory to His dear name.
We want to thank all of the dear brothers
and sisters who have helped in supporting
the work here. May God richly reward
you all and bless and keep you unto that
perfect day. Pray for us your unworthy
servants that we may be kept until His
coming.

FINANCIAL.

From July 1 to Aug. 31, 1912.

Receipts.

Mechanicsburg, Pa., S. S. \$10.00; Mis-
sion S. S. \$4.39; a brother \$2.00; a broth-
er, \$1.00; Bro. Hykes, \$1.00; H. O. Mus-
ser, \$5.00; Norman Wingert, 2.00; Sr.
Keefer, \$1.00; Contribution box, \$1.15;
Bro. and Sr. A. O. Wenger; \$12.00; Total
\$39.54.

Expenses.

Provisions, \$21.55; light, \$1.04; inciden-
tals, \$12.00; due mission last report, \$15.62
Total, \$50.21.

Balance due mission Aug. 31. \$10.67.

Other Donations.

H. Lehman, 1 basket provisions; a broth-
er, Mt. Rock, vegetables etc., Jos. Wenger,
chicken, vegetables.

A. O. and Elizabeth Wenger
463 Center St.

SOUTH DICKENSON, KANSAS.

The following items of church news are
reported: Interesting harvest meetings
were held at Newbern, Aug. 3, Belle
Springs, Aug. 10, and Rosebank, Aug.
17. Following the harvest meeting at Belle
Springs there was an ordination meeting
on Sunday, Aug. 11, when Bro. John G.
Engle was ordained to the office of deacon,
and Bro. Levi Markley to the minister's of-
fice. In the evening of the same day a
missionary meeting was held having in
attendance brother and sister Frey, mis-
sionaries at home on furlough.

At Rosebank one brother was received
into church fellowship. On Sunday even-

ing a missionary meeting was also held
here.

On Aug. 22, a missionary meeting ad-
dressed by brother Frey was held at Hope,
and on Sunday evening, Aug. 25, at New-
bern. Liberal freewill offerings marked
all of these meetings.

AN AGED SISTER'S LETTER.

Greeting in Jesus' name. I was impressed
to write a few lines to remind us of our
duty which I had greatly neglected. I
read in the VISITOR that people are looking
for the time that our government might
fall into the hands of rulers of a different
faith from what we believe or understand
the gospel. With me it is a question wheth-
er we, I mean all the praying people, are
doing our part to keep the rulers of our
land that we wish to have. Paul wrote to
Timothy, "I exhort, therefore, that first
of all, supplication, prayers, intercession
and giving of thanks be made for all men;
for kings and all that are in authority
that we may lead a quiet and peaceable
life in all godliness and honesty"—(1 Tim.
2: 1, 2).

This is a command that reaches down
to us and it is very important that we do
our part and earnestly pray for the rulers
of our land. The prayer of the righteous
availeth much if it be in earnest. If we
do what we are commanded then we feel
free. If God will let persecutions come to
test our faith then we can say, "God's will
be done." But God has power to protect
us if we live close to Him.

Pray also for me your unworthy sister
in Christ.

Morrill, Kans.

Fanny Rotz.

AFRICA CORRESPONDENCE.

P. O. Box 5263 Johannesburg,
South Africa. Aug. 5, 1912.

To the dear readers of the VISITOR. Greet-
ings in His dear name.

We wish to express our thankfulness to
God and to all the dear ones in our be-
loved "Brotherhood" who so generously
contributed toward the opening of this
new Mission in this needy field. We are
glad that the Lord has enabled the work
to be so far started and that the buildings
of the Mission are nearly completed, and
our hope is that many may be saved from
their sins to serve God. We praise the
Lord for His presence in the work and
for the grace bestowed upon it. As we
have the consciousness that faithful prayer
is offered to God by dear ones in the home
land for us and the work the Lord has
opened through your faithful help, yet we
would ask that we may have your prayers
yet more and more that the blessed co-op-
eration of God's children may be so real
that the Lord may accomplish His own
desire in the salvation of the lost and
perishing:—How blessed to know that
you are helpers together in the work even
though you are not on the foreign field
yet as you pray at home for the work you
have your share in it. Oh may we even
now have the joy of the Lord filling our
hearts as we are feeling His blessings upon
us as we faithfully seek to plant the ban-
ner of the Lord in the unoccupied fields.
The Lord's desire for the work is that each
one feels their responsibility and thus as
a united body we may expect great things
from our God. Blessed be His dear name.

We have services in the Mission as fol-

lows: Prayer and testimony meetings,
Wednesday and Saturday evenings. Early
morning prayer on Sundays before going
to hold open air services in the compounds
and hospitals, or when the weather is cold
we hold services in the large rooms in the
compounds. We hold from five to six ser-
vices in the compounds and hospitals each
Sunday. At 3. P. M. we have our gospel
service at the Mission, and at 7, P. M. a
believer's meeting. During the week we
have school, morning and evening. Those
who work during the day come to school in
the evening and they who work at night
come in the morning. No doubt the con-
tinued cold weather has kept some from
coming as many do not have sufficient cloth-
ing to keep warm as we have no fire in
our school room. Again thanking you all
for your faithful interest and co-opera-
tion we remain,

Yours in the hope of His coming,

Isaac and Alice Lehman.

OUR HOMECOMING.

Dear readers:—"The Lord God is a sun
and shield: the Lord will give grace and
glory: no good thing will he withhold from
them that walk uprightly."

We can truthfully say, the Lord has ver-
ified these words many times to us while
being absent from the dear saints and
friends. We also believe the prayers of
the dear saints have been a help to us
while we were in the midst of trials and
in dangerous places. Praise His name.

I will write briefly of experiences on
our home-ward journey. It was indeed
quite a trying time for us until we reached
America. We sailed from Tuticorne hav-
ing through tickets to New York costing
us \$139.00 each, on the German Floyd
steam ship line, this being the cheapest at
the time. We were to change ships at
Genoa, Italy, and had to lay over at that
place thirteen days which cost for each
\$20.50.

The sailing from Tuticorne by way of
Columbo to Aden was very rough. Very
heavy storms prevailed for six days and
all were very sick. We all got sick the
first day and our stomachs rebelled, refus-
ing to retain food. We were able to eat
but little during these days of storm, caus-
ing us much bodily suffering during this
time. The waves were very high, and
dashed over the fore part of the ship as
she pierced through them covering the ship
with water, giving to some passengers a
good water bath. We were then ordered
to the hinder part of the ship for safety.
There they tied fast every chair to keep
them at their places.

After the storm was over and our stom-
achs having been well cleaned out we could
eat like woodchoppers. While passing
through the heavy sea, our souls were at
rest in the loving arms of Jesus, our Sav-
ior, who said, "I am with you alway."
Praise His name.

We reached Genoa on July 12, and sailed
again July 25, for New York on another
ship of the same line. This ship was over-
loaded with passengers, and almost over-
loaded with cargo. At Naples, Italy and
Palermo, Sicily many passengers came on
board making the number about 2000. There
were 340 sailing second class. These were
all Catholics, and were very wicked. They
gambled, danced, cursed and took the name
of our God in vain. My soul was burdened

for the dear souls so that I had to make myself free and tell them of the great danger they are in. In this the Lord helped me greatly and some were made afraid. Whether they were afraid of God or me, I could not tell, God alone knows.

We prayed many times that we might reach our destination in safety, and were patiently looking forward wishing and hoping that some of our dear ones would meet us in New York. When we got in sight of New York and having passed all the examinations and searchings of Uncle Sam safely, we praised God with our whole heart. As we reached the pier, we were made happy to meet two of my dear brothers whom we had not seen for many years. We then all made our way to the train that would carry us to our dear old mother's home. When we came in view of her home we saw her looking down the road, waving her hand to us. Oh! as we came closer the joy that came into our hearts cannot be expressed. We must indeed praise God for His lovingkindness and mercy to us, and that He has given our dear old mother grace to bear the exceeding joy. We were made sad because there are many places vacant, but we have the hope to meet them again in a better place if we keep in the valley of humiliation.

Likely you, dear reader, when you learn of the joy we had upon meeting one another, will think what some have already expressed to us personally, "I think you will stay". No! dear ones, the burden to save those people in much more on our hearts than at first, and we plead with you that you all pray for them. They are indeed worthy to have the sympathy of all those who have tasted of the love of God. We entreat you to read Matt. 28: 19, 20, and Luke 10: 2.

We remain, dear reader,

Yours for the lost of India,

Amos and Katie Musser.

Chambersburg, Pa. Aug. 15, 1912

R. D. No. 2.

AN OPEN LETTER TO THE MISSIONARIES.

My dear brethren and sisters: I have been impressed for some time to write a letter to you. First, I greet you with Psalms 125: 1, 2, also Matt. 28: 19, 20, believing that you all accept these promises as yours. They no doubt, are precious to you, as well as to all of God's children. When the VISITOR comes to our home one of the first things we look for is the letters from the missionaries, and often our hearts are made to bleed (or ache) when we think of the many who know not God; and what we can do in the work of rescue seems so small. Yet, I feel to thank God that we can do a little. May we always be up and ready to do the little He has assigned for us.

Not long since while reading a letter written by one of the sisters in Africa in which she told of the very busy life she is leading, the thought came to me, perhaps we, here in our native land, should take a lesson from her busy life and see if we could not do a little more oftentimes by way of work in the Master's vineyard. There are so many things to do, and often the laborers are too few.

I feel to thank you, dear cousin Sadie, for your good letter: I was glad to hear that you find it a pleasure to engage in the

work to which you have been called. I had intended to write to you again privately, but then the other dear ones would come to my mind, so you will please accept this for an answer for the present. I truly wish you all heaven's richest blessing for soul and body. Our heavenly Father has promised that as our day so shall our strength be. No doubt you all have many a time realized the fulfillment of this promise. What a wonderful Savior we have! So mighty, so high, and yet so meek and so lowly. We feel to pray with the poet:

More about Jesus would I know,
More of His grace to others show,
More of His saving fulness see,
More of His love who died for me."

We often feel a desire to visit our missionaries and see the native Christians: we still remember them, and you all in our prayers, and feel to crave an interest in the prayers of God's children for us, that we all may be found among the faithful at His coming, when they that sow, and they that reap shall come rejoicing bringing their sheaves with them. What a glorious harvest time for the one that shall hear the welcome plaudit, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." This hope the faithful ones can have. Peter speaks of being begotten again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance, incorruptible and undefiled and that fadeth not away, reserved in heaven for you." Does it not pay to trust and obey and lay all on the altar? Yes, surely.

With love to all I close and remain Your Sister in the Christian warfare, looking for the coming of our Redeemer and Savior. Unto Him be praise now and ever more.
Mechanicsburg, Pa. Mary A. Bowers.

GROWING OLD.

BY NANCY HADSEL.

They call it going down the hill
When we are growing old,
And speak with mournful accents,
When our tale is nearly told,
They sigh when talking of the past,
The days that used to be,
As if the future were not bright
In immortality.

But it is not going down,
'Tis climbing high and higher,
Until we almost see the mount
To which our souls aspire;
For if the natural eye grows dim,
It is but dim to earth,
While the eye of faith grows keener,
To see the Savior's worth.

For tho' in truth the outward saint
Must perish and decay,
The inward saint shall be renewed
By grace from day to day;
Those who are planted by the Lord,
Unshaken in their root
Shall in their old age flourish
And bring forth choicest fruit.

It is not years that make saints old,
The spirit may be young,
Tho' fully three score years and ten
The wheels of life have run;
God has Himself recorded
In His blessed book of truth,
That they who wait upon the Lord
Shall oft renew their youth.

And when the eye now dim with tears,
Shall open to behold the King,
And ears now dull with coming age
Shall hear the harps of heaven ring,
And on the head now hoary
Shall be placed a crown of gold,
Then shall we know the lasting joy
Of never growing old.
Upland, Cal.

CONTRIBUTIONS.

A WARNING.

BY JOHN H. MYERS.

"For I know him that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment, that the Lord may bring upon Abraham that which he hath spoken of him" (Gen 18: 19).

Beloved readers: We are in perilous times, yes, if it were possible the very elect would be deceived: yet we feel like the aged Paul said, "For I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day" (II Tim. 1: 12). We have before us in thought our father Abraham. When the Lord appeared unto him he builded an altar of worship. He showed his appreciation of God calling him. Later we find him having various experiences in dealing with Lot, his nephew. He showed kindness and let Lot choose. Here Abraham believed God as he was already rich in cattle and had wealth as a blessing in obedience to God. He knew the difference in fertility of the plains and that of the hill country, but he did not serve God for greed. We find Gen. 14: 22, where Abraham said to the king of Sodom, "I have lifted up mine hand unto the Lord, the Most High God." Here we see Abraham stood for his conviction which he had from some source, and we feel sure it was from God. Where are we as fathers and mothers in (Israel) the Church. Paul says, "Tho' we have ten thousand instructors yet we have not many fathers."

The Lord came unto Abraham in a vision saying, "Fear not Abram I am thy shield and thy exceeding great reward." We, in this dispensation have not salvation figurative, but the real thing, itself, and yet where are we as the professed Church of Jesus Christ in commanding our household? God said of Abraham, "For I know him." God proved him and he stood true to Him, and after proper testing we find where God said, "I am the Almighty God, walk before me and be thou perfect." Here we have the thought of work begun. "Be thou perfect." It was for a purpose that God said, "Be thou perfect." There could no stronger language be used to appeal to us as Christians, a body that constitutes the Church of the Living God for whom Christ died as a perfect example, the Head of the Church. Where are the bishops or Overseers of the flock bearing a change of name?" Neither shall thy

name any more be called Abram but thy name shall be Abraham, for a father of many nations have I made thee." How the laity should reverence the fathers who are bishops, heads of the church, Overseers of the flock. Deacons seem quite prominent in the church as to control matters of importance. Well, it's a serious matter to have a trust committed to some special ones in the church. Matters of importance will occur and there needs to be such who are at that place, as we read, Acts 6: 3, to oversee the business. Yet we have questioned as to the filled ones at that place. We have learned in our visits that there are families that have no family worship: some of the members don't take part in prayer.

Why, don't the deacons visit and have prayer? O yes, but what is their office? Is it not to learn the spiritual condition of the members? We fear that there is too little of the deep things of the Spirit. It was said of the church of Sardis, "Thou hast a name that thou livest and art dead." "Blessed be the God and Father of our Lord Jesus Christ who has begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." Yes, we do rejoice for the spiritual things we find in the church, yet we need to strengthen the things that are ready to die. If there were no danger we would not need to warn, but there is danger that we may not be like God said of Abraham in commanding his children after him. Why are there so many of our brethren and sister's children out, or away from the church? We said that we are glad for the deeper experiences that have come into our life and manifestly into the lives of others: if not a second work, a deeper experience of the death to the old man and the resurrection life with Christ, where of we speak, and it has no uncertain sound to them who have the blessed reality of the life more abundant. And if this second work is real there will be less pride and fashion in the church. Mind you I have told you, my young brethren and sisters and older ones as well. It needs more prayer at the family altar and in the prayer meetings. Why, I am surprised that in some families children don't take part in family prayer: even deacons and preachers only have a short morning prayer. We were brought up to pray at the family altar, prayer night and morning: children ought all take part once a day at family worship. I know of Abraham that he will see after his children, and

I guess the children's children, down to this generation. Abraham believed God and he was called the father of the faithful. Where is the lack of church work? Why are our children not in church? Why are not our neighbors and neighbor's children in the church? Is the ministry the fault, or is the housekeeping too lenient? I will answer and you do the criticising. Paul says, "Preach the word." Peter says, "Judgment must begin at the house of God," and if the preacher, no matter to me if he is an evangelist, bishop or deacon, does not allow doctrine or discipline in making church members the outcome will be as it is in the book to the Laodicean church. Peter says, "The elders which are among you I exhort who am also an elder and a witness of the suffering of Christ, and also a partaker of the glory that shall be revealed." Now, in the charge he gives, he says, "Feed the flock of God." Quite recently I had a letter from a sister who said, "Brother—preached for us in his usual radical way."

Well dear readers, I know by the Holy Spirit telling me that he did not feed the flock. What a pity that so many preachers miss their calling, and beloved, our church is calling for Holy Ghost men to work in city missions and country churches. "Preach the word, be instant in season." O where are our children? Where are mine? How I have been made to rejoice where not only father and mother, but all the children are in the church of our choice. Who stands out before us and God as did Abraham? Bishops, deacons and elders, where are we? Paul says, "I would even them that trouble you were cut off." Fathers, mothers, wake up: we need to be aroused: we have failed to bring up our children in doctrines such as giving of our income; we have not tithed our income. Our church has not been progressive till of late: we have somehow wakened up but we need a deeper dip in progressive work but not in digressing from the gospel standard. The nobleman will soon return to reckon with those to whom he has entrusted the pounds.

Yours for the lost of earth and the work of the church.

Wellsboro, Pa.

"Rejoicing that we were counted worthy to suffer shame" (Acts 5:41).

Considering it *honor* to be *dishonored*. Few of us reach this height of spiritual insight. By nature we are resentful or depressed when mistreated. Only the Spirit could take the

cowardise out of Peter, and the revenge out of John. So can the Spirit enthuse you. The *pain* of the beating may remain but Christ-pain is heavenly, pleasure.—*Selected*.

A READER'S LETTER.

Perkasie, Pa., Aug. 7, 1912.

Dear readers of the VISITOR; I am glad that I have the privilege of reading the good news that it (the VISITOR) gives. I am not a subscriber of the paper but through the kindness of a dear sister I can have the pleasure of having it to read. She sends them to us after she has read them which is a good way to spread these good things. There are many people who would be glad to have good reading. May God bless her for her kindness.

I love to read it because it is a clean Christian paper. As I read it from time to time I find there are still some that are founded on the Rock, Christ Jesus. I am glad that I ever found Him precious to my soul and I would encourage you all to press on in this good work. I have no desire to turn back but I want to keep "moving on the way." We have many trials and temptations but if we look to Jesus, He will carry us through, for He has promised to be with us, and I know God's promises are true, praise His name.

I am glad that we can serve the Lord in such a plain and humble way. Unless we are willing to get down at the feet of Jesus, we cannot have Him for our Savior. Let us all try and keep ourselves where He wants us. It seems to me sometimes as if people wanted to take their own way: let the Lord have His way with you. In Eccl., 7: 29, you will find these words: "God hath made man upright; but they have sought out many inventions." How true it is in these our days. It seems they want to adopt things that are not in harmony with the plans of God, and we, as a plain people, are drifting along with the rest. As we all know the modest apparel belongs to the child of God. Let us obey the gentle voice of the Lord. And, in regard to dressing our children, if it is wrong to put unbecoming clothes on ourselves, it is surely wrong to put them on our children. Go into our Sunday schools, and see how some of them are fixed up. Is it a wonder that we are drifting? Planting it into our children. Years ago the parents dressed them according to the way they were led; but now they fix them up in fine clothes so that they may appear well in the eyes of the world. Public meeting places

serve as means to and feeders of pride. It is sad to think that the church and Sunday school service is thus sometimes subverted from a sacred to a vain purpose. The first modern Sunday school was started by Robert Raikes, in England in 1781, and the first in the United States in 1816. The intent of their establishment was no doubt the spread of the Gospel, but the devil will use them to spread evil if possible. Let us be true to God and fight the good fight of faith. Pray for us.

Author B. Myers.

R. D. No. 3 Perkasio,
Bucks county, Pa.

THE WASHING OF THE SAINT'S FEET.

As an Ordinance under the following classification we refer to a treatise by Bishop W. O. Baker.

INSTITUTED BY OUR LORD JESUS CHRIST.

IT BECOMES AN ORDINANCE.

MADE INCUMBENT ON THE CHURCH.

NOT A MERE ORIENTAL CUSTOM.

WASHING OF FEET FOR LITERAL CLEANSING, if any, WAS DONE BEFORE APPROACHING THE PASSOVER SUPPER.

THE PLACE.

A MYSTERY TO THE DISCIPLES.

PETER'S REFUSAL.

JESUS EXPLAINS THE ACT.

THE HEINOUS RESULT ON A FINAL REFUSAL.

TERMS OF INSTITUTION COMPARED. SCRIPTURAL EVIDENCE OF ITS CONTINUITY.

ITS IMPORT AND APPLICATION.

HISTORICAL EVIDENCES OF ITS PRACTICE.

TO BE REPEATED SAME AS THE EUCHARIST.

We, the committee, on summary of the Spiritual meaning of Feet Washing, according to Art. 22, Page 55, of General Conference minutes of 1911, submit the following analytical exegesis:

INTRODUCTORY ALLUSIONS.

Feet, in sacred writings often indicate inclinations, affections, propensities, actions, motives, examples.

"Guide my feet in thy paths." on me."

"Let not the feet of pride come up. The feet of a debauched woman go down to death."

"A wicked man speaketh with his feet."

"How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good news." Rom. 10: 15.

To be, or to sit at one's feet means to obey him, being in His service, or following Him. I Sam. 25: 27.

Moses mentions that the Lord loved His people, and those that sat down at His feet.

Paul says, he was brought up at the feet of Gamaliel. Mary sat at the feet of Jesus and heard His gracious words.

Jacob said to Laban, "The Lord has blessed thee at my feet."

Nakedness of feet was a sign of mourning.

God said, "Ezekiel, make no mourning for the dead, and put on thy shoes upon thy feet."

It was likewise a token of respect. Exodus, 3: 5.

Moses took off his shoes to approach the burning bush, and most authorities think that the priests served in their bare feet in the tabernacle, as they did afterwards in the temple. Christians of Ethiopia entered their churches with their shoes off.

In loving devotion a woman came into the Pharisee's house where Jesus sat at meat and washed His feet with her tears and dried them with the hair of her head; also kissed them and anointed them with ointment. Luke 7: 38.

Jesus arose from the table and washed His disciples' feet, giving them an example. Jno. 13.

The foot is regarded as a very significant member of the body.

All these allusions to the feet, as we can easily comprehend, have their special and peculiar significations.

WASHING THE SAINT'S FEET. SPIRITUAL APPLICATION.

Christ demonstrates His:

1. Love,
2. Humility,
3. Service,
4. Holiness,
5. Obedience,
6. Will.

1. CHRIST'S LOVE.

Having loved His own that were in the world, He loved them unto the end." Jno. 13: 1.

"Who shall separate us from the love of Christ?" Rom. 8: 35.

"While we were yet sinners, Christ died for us." Rom. 5: 8.

"He was rich, yet for your sakes He became poor that ye through His poverty might be rich." II Cor. 8: 9.

2. HIS HUMILITY.

"Being found in the fashion of man He humbled Himself and became obedient unto death, even the death of the cross." Phil. 2: 8, 9.

"He is brought as a lamb to the slaughter, and as a sheep before his shearers is dumb, so opened He not His mouth." Isa. 53: 7.

"The foxes have holes, and the birds of the air have nests; but the Son of man has not where to lay His head." Matt. 8: 20.

3. HIS SERVICE.

"He made Himself of no reputation but took on Him the form of a servant." Phil. 2: 7.

"I am among you as one that serves." Luke 22: 27.

"For even the Son of man came not to be ministered unto, but to minister." Mark 10: 45.

4. HIS HOLINESS.

"A lamb without blemish and without spot." I Peter 1: 19.

"In Him there is no sin." I Jno. 2: 20.

"The Holy One of God." Luke 4: 34.

"Which of you convinceth me of sin?" Jno. 8: 46.

"The Holy child Jesus." Acts 4: 27.

5. HIS OBEDIENCE.

"I seek not my own will, but the will of the Father which sent me." Jno. 5: 30.

"Suffer it to be so now: for thus it becometh us to fulfill all righteousness." Matt. 3: 15.

"I must work the works of Him that sent me." Jno. 9: 4.

"As the Father gave me commandment even so I do." Jno. 14: 31.

"Though He were a Son, yet learned He obedience by the things which He suffered." Heb. 5: 8.

6. HIS WILL.

"If I then your Lord and Master have washed your feet, ye also ought to wash one another's feet, for I have given you an example that ye should do as I have done unto you." Jno. 13: 34.

"A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another." Jno. 13: 34.

Christ's example is our standard:

1. In Love,
2. In Humility,
3. In Service,
4. In Holiness,
5. In Obedience,
6. In Will.

1. IN LOVE.

"Love is the fulfilling of the Law." Rom. 13: 10.

"If ye love me keep my commandments." Jno. 14: 15.

"The end of the commandment is love out of a pure heart, and a good conscience, and a faith unfeigned." I Tim. 1: 5.

"By this shall all men know that ye are my disciples if ye have love one for the other." Jno. 13: 35.

"Be kindly affectioned one to another with brotherly love, in honor preferring one another." Rom. 12: 10.

Love must have its manifestations. "To love is to serve." Washing the Saints' feet is a manifestation of love.

"Have fervent love among yourselves, for love covereth a multitude of sins."

2. IN HUMILITY.

"Whosoever would be chief among you let him be your servant." Matt. 20: 27.

"He that humbleth himself shall be exalted." Matt. 23: 12.

"With all lowliness and meekness, with longsuffering, forbearing one another in love." Eph. 4: 2.

"Submitting yourselves one to another in the fear of God." Eph. 5: 12.

"Humble yourselves in the sight of the Lord and He will lift you up." James 4: 6.

"You, all of you be subject one to another, and be clothed with humility," etc. I Peter 5: 5.

"Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem the other better than themselves." Phil. 2: 3.

"For, I (Jesus) have given you an example, that ye should do as I have done unto you. Verily, verily I say unto you, the servant is not greater than his lord, etc. Jno. 13: 15, 16.

"It is enough for the disciple that he be as his teacher, and the servant as his Lord. Matt. 10: 25.

The washing of the Saints' feet is an act of humility.

3. IN SERVICE.

"If any man serve me let him follow me and where I am there shall my servant be: if any man serve me, him will my Father honor." Jno. 12: 26.

"By love serve one another." Gal. 5: 13.

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. 25: 40.

"If she have washed the saints' feet." I Tim. 5: 10.

"He that saith he abideth in Him ought himself also to walk even as He walked." I Jno. 2: 6.

"Hereby perceive we the love of God, because He laid down His life for us, and we ought to lay down our lives for the brethren." I Jno. 3: 16.

"Bear ye one anothers' burdens and so fulfill the law of Christ." Gal. 6: 2.

"If I then, your Lord and Master have washed your feet; ye also ought to wash one another's feet, for I have given you an example, etc." Jno. 13: 14, 15.

"If ye know these things, happy are ye if ye do them." Jno. 13: 17.

Washing the Saints' feet is an act and symbol of service.

4. IN HOLINESS.

Having your hearts sprinkled from an evil conscience, and your bodies washed with pure water.

"Husbands love your wives even as Christ loved the Church and gave Himself for it; that He might sanctify and cleanse it, (having cleansed) T. C. V. by the washing of water with the word that He might present it to Himself a glorious church not having spot or wrinkle or any such thing; but that it should be holy and without blemish." Eph. 5: 25-27.

"Whoso keepeth His word, in him is the love of God perfected." I Jno. 2: 5.

"Every man that hath this hope in him purifieth himself even as He is pure." I Jno. 3: 3.

"To the end that He may establish your hearts unblamable in holiness before God, etc." I Thess. 3: 13.

"For this is the will of God, even your sanctification, that ye should abstain from fornication; That every one of you should know how to possess his vessel (body) in sanctifi-

cation and honor." I Thess. 4: 3, 4.

The washing of the Saints' feet is a symbol of purity, of holiness, an inner cleansing.

"He that is washed, or bathed, needeth not save to wash his feet; but is clean every whit; but ye are not all clean. For He knew who should betray Him: therefore said He, ye are not all clean." Jno. 13: 10, 11.

"As He which called you is holy, so be ye holy in all manner of conversation (in your whole life). Because it is written: Be ye holy; for I am holy." I Peter 1: 15, 16.

Therefore the washing of the saints' feet may be construed as an outward sign of an inner condition, not as affecting an inner condition, but that it has been effected by the washing of regeneration and sanctification through the blood of Jesus, and the repetition of the act (feet washing) indicates that we are "kept by the power of God through faith." I Peter 1: 5.

"Keep thyself pure." I Tim. 5: 22.

"Pure religion and undefiled before God and the Father is this:*** to keep himself unspotted from the world." James 1: 27.

5. IN OBEDIENCE.

"He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him and will manifest myself to him." Jno. 14: 15.

"Behold to obey is better than sacrifice and to hearken than the fat of rams." I Sam. 15: 22.

"Obey, I beseech the, the voice of the Lord, which I shall speak unto thee; so it shall be well with thee, and thy soul shall live." Jer. 38: 20.

"As the servant of God, doing the will of God from the heart; with good will doing service as to the Lord, and not to men; Whatsoever good thing any man doeth, the same shall he receive of the Lord." Eph. 6: 6, 7, 8.

"Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling." Phil. 2: 12.

"And herein do I exercise myself, to have always a conscience void of offence toward God, and toward man." Acts 24: 16.

"Thy loving kindness is before mine eyes and I have walked in thy truth." Psa. 17: 3.

"But my servant Caleb, because he hath another spirit with him, and hath followed me fully, him will I bring unto the land whereunto he went; and his seed shall possess it." Num. 14: 24.

"For he clave unto the Lord, and departed not from following Him, but kept His commandments, which the Lord commanded Moses." II Kings 18: 6.

"If ye be willing and obedient, ye shall eat the good of the land." Isa. 1: 19.

"For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things."

"To whom ye forgive anything, I forgive also: etc. II Cor. 2: 9, 10.

"Forbearing one another, and for-

giving one another, if any man have a quarrel against any, even as Christ forgave you, so also do ye." Col. 3: 13.

"Be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you." Eph. 4: 3.

The spirit in the act of washing the saints' feet is obedience, which implies forgiveness, for we are commanded to forgive one another in love. And if we wish to carry into this symbol the measure of reconciliation; obedience covers even that, because Jesus commands it in Matt. 5: 23, 24.

6. IN WILL OR VOLITION.

"Oh, that there were such an heart in them that they would fear me, and keep all my commandments always, that it might be well with them, and their children forever." Deut. 5: 29.

"If ye be willing and obedient, ye shall eat the good of the land." Isa. 1: 19.

"That as there was a readiness to will so there may be a performance also out of that which ye have."

"If any man will do His will, he shall know of the doctrine (teaching) whether it be of God, etc." Jno. 7: 17.

"The will of the Lord be done." Acts 21: 14.

"Both to will and do of His good pleasure." Phil. 2: 13.

"Know thou the God of thy father, and serve Him with a perfect heart and willing mind, etc." I Chron. 28: 9.

"Your heart shall live forever." Psa. 22: 26.

In the act of washing the Saints' feet we recognize volition. It symbolizes a meek and submissive spirit to God and to each other. May we always will to do His will.

"If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet, for I have given you an example, that ye should do as I have done to you." Jno. 13: 14, 15.

"Whatsoever He (Jesus) saith unto you, do it." Jno. 2: 5.

J. R. Zook, Chairman,
Geo. Detwiler, Sec'y.,
J. N. Hoover,
J. N. Martin.

NOTE—It was considered advisable to print the above article in these columns so that its truths may be spread more widely.

PRAYER.

The benefit of Prayer is so great it cannot be expressed. Prayer is the dove; which, when sent returns again, bringing with it the olive leaf, namely, peace of heart. Prayer is the golden chain which God holds fast, and lets not go until He blesses. Prayer is the Moses' rod which brings forth the water of consolation out of the Rock of Salvation. Prayer is Samson's jawbone which smites down our enemies. Prayer is David's harp before which the evil spirit flies. Prayer is the key to heaven's treasures.—Sel

AN OPEN LETTER TO PASTOR
C. T. RUSSELL.

(The following "Open letter" is printed here by request of Bro. O. Martin, Clarence Center, N. Y. It discloses the fact that some of the ardent followers of the person to whom the letter is addressed are not able to follow him in his present-day teaching. It also enlightens us on the changes which he has made in his belief and teaching in recent years. It would appear that more and more, himself comes into prominence. We presume the writer is a reliable witness knowing whereof he testifies.—Editor.)

My Dear Sir and Brother,

Many of the earlier readers of your publications—and I among them—who found delight in the contemplation of the "Divine Plan of the Ages," as originally set forth by you, have been deeply grieved to see the present trend of the Watch Tower movement. Not only have some important changes been made in the general interpretation of God's Word, which are distinctly contrary to your earlier teachings, but the spirit of the whole movement has markedly changed.

Perhaps no one in all the earth was a more zealous champion than yourself for the full perfect work and merit of Jesus Christ, as the ransom-price paid for the whole human race; yet now you claim, and you teach, an insufficiency in that perfect ransom, which must be made up by the Church of God—the body of Christ. If you insist that the goat of Lev. 16: 15 is a type of the Church of the Firstborn, you are thereby teaching that the Church is a sinbearer, and therefore part of the ransom. This is contrary to your own oft-repeated emphasis of the value of the word *Antilutron*, the ransom-price given by the man Christ Jesus,—who was made a perfect human being like Adam, in order to be a "corresponding price," or an exact equivalent to the first man, through whom the race was lost. Jesus Christ plus the Church of the Firstborn, make very much more than "a corresponding price," which Justice could not accept, any more than an insufficient price—the word *Anti-lutron* clearly implying equivalence.

Again, you once plainly taught that Jesus is now, at this present time, the Mediator between us and the Father, seeing that He ever liveth to make intercession for them that draw near unto God through Him (Heb. 7: 25). Will you insist that that intercession is not mediation? While it is true that the New Covenant which God will

make with the house of Israel, and with the house of Judah is future, no one knows better than you that that is not the whole of the New Covenant, but only a part of it. Seeing that the covenants are bound up with the sacrifices, the New Covenant must have come in with the new sacrifice—when the Lamb of God was slain, and will continue till all the willing and obedient of all nations have the laws of God and His righteousness written on their hearts and upon their minds.

The New Covenant comes in before the old one vanishes away—indeed, its recognition by God makes the first one old, which therefore waxeth aged, and is nigh unto vanishing away (Heb. 8: 13). The whole tabernacle service, inseparably associated with the first covenant, was a parable *for the time now present*, in which the ordinances and sacrifices of the past, in connection with the first (or old) covenant, are displaced by the perfect offering of the man Christ Jesus, the merit of which is not limited to Israel, as were the sacrifices of bulls and goats, but covers the whole human race—Israel, Gentiles, heathen, all; past, present, and future.

That the New Covenant came in with the new sacrifice is clear from the words of our Savior, who said, "This is my blood of the covenant which is shed for many unto the remission of sins" (Matt. 26: 28), "even the New Covenant which came to displace the first" (Heb. 8: 13). "Now hath he obtained a ministry the more excellent, by how much also He is the Mediator of a better covenant, which *hath been* enacted upon better promises" (Heb. 8: 6). The writer to the Hebrews furthermore addressed them thus:—The blood of Christ . . . shall purge your conscience from dead works to serve the living God; FOR THIS CAUSE, He is the Mediator of a New Covenant. To help those Hebrews then living to serve the living God, makes it certain Jesus Christ was Mediator at that time, and the New Covenant must have been in force. A Covenant is of force where there hath been the death of Him that made it (Heb. 9: 14, 15, 17). Paul also declares that God had made him and others able ministers of a New Covenant (II Cor. 3: 6), which must mean that the New Covenant was already enacted and operative in the days of the Apostles. Able ministers of a covenant not yet in existence is both illogical and inadmissible.

If there be no New Covenant in operation now, then there is no covenant at all, for the old has passed

away, and cannot be in existence without its sacrifices, and its ordinances, which do not exist. And if there be no covenant now in operation, whence come the children of the free woman? (Gal. 4: 31).

When I first knew the "Zion's Watch Tower" and the Millennial Dawn movement—in the nineties—the servant was unseen, and the Savior, our perfect ransom, was revealed; now the man is occulting his Master. OH! THE GRIEF OF IT TO MANY OF US. The Watch Tower of January 1st, 1912, cries out against you. In the subject matter of that issue—ignoring the advertisement pages—we find the name of Pastor Russell 164 times, and the name of his Master—Jesus Christ—only seven times! Is not that almost a total eclipse? But you must be ashamed of it, or if not, why do you glory so much in Charles Taze Russell? Cannot you suppress him, and glory in Jesus Christ alone? "He that glorieth, let him glory in the Lord" (I Cor. 1: 31). "God forbid that you should glory save in the cross of our Lord Jesus Christ" (Gal. 6: 14). If you are indeed the forerunner of our Savior's second advent and manifestation, will you not learn from John the Baptist how to decrease by effacing yourself, and show forth the increase of the Savior's beauty and grace, that men may scarce find the messenger yet heed the message?

Is it not a distress to you to see that your followers cling more and more to the man, until many of them have reached the conclusion that there is no God-sent minister in the world but you?

I beseech you—in the name of Jesus—and in the love of God—to cease from your hard quest for dollars, fame, and power, which things must surely soon pass away; and covet earnestly to be made as a little child—fit for the kingdom (Luke 18: 17); that Brother Russell himself may disappear, and that Christ in you, the hope of glory, may be more and more manifest as the few remaining days go by.

If any of my words wound you, they are the wounds of a friend (Pro. 27: 6); and I give you the assurance of my very sincere love, and sterling goodwill.

Yours heartily, yet in mingled love and grief,

Horace A. Randle.

18, Maldon Road, Acton,
London, W.

"He shall . . . bring all things to your remembrance" (John 14: 26).

As you grow in the Christian life, do you find your memory failing concerning daily incidents? It is a good sign. Only the Holy Spirit can so sanctify the memory as to fill your soul with Scripture truth, and make you to forget the things which are not of God, and of no value whatever to your heavenly education.—*Sel.*

FOR THEIR LORD.

Bushnell says that, "to wade through months of pain, to spin out years of weariness and storm, can be done triumphantly only by such as can welcome discipline for natural wants."

This is true. There are only two classes of people who can rejoice in tribulation. First, those of philosophic turn of mind who have been brought to see that from the standpoint of the purely natural it is the very best thing for them. There are a few worthies scattered here and there through history who did rejoice in the hardness of discipline because of the benefits that would accrue to them from a material standpoint. Others learn to endure with a stoical resignation all the suffering that comes along. Pittacus was one of this sort. He had invited a company of his friends to dine with him. After they were all comfortably seated at the table his wife, who was a tigerlike woman, put her hands under the table and quietly dumped the whole thing over in the laps of the guests—gravy, meats, soups, pie, all promiscuously jumbled together on the guests and the floor. The old philosopher instead of going into a rage quietly folded his arms, smiled upon his guests and said, "We all have our trials, and I am profoundly grateful that mine are no worse than they are." But the better reason for welcoming suffering is the Christian view-point, namely, that a God, a good God would not allow anything to befall His children except what was for their good, and therefore they are to give thanks in everything. Not that everything is always pleasant for the opposite is often the case, but because their faith grasps the fact that whatever happens is what they need most therefore it should be received with the greatest joy. Few of us have reached that point where we would rather be chastened if we needed it than dine. Few of us have come to that largeness and clearness of vision where we see that all these disagreeable things of life are blessings in disguise and should be given just as hearty a welcome as the agreeable things received. When the people realize that a cer-

tain hardship is the very best thing that could happen to them, they will look at it in a different light, and there are those who have gone so far in the things of grace that they would rather be whipped than anything else because they find that is what they need most. Those who take this philosophic and religious view of the subject will look out on trouble from a very different window, than those who are governed by the desires of the flesh. There should be a great deal more teaching on this subject. People should be made to understand that what they are now stumbling over ought to be the occasion of thanks-giving and that although "No chastening for the present seemeth joyous, but grievous, nevertheless, afterwards it yieldeth the peaceable fruits of righteousness to them that are exercised thereby," and if Christians at large were thus instructed, how different would be their attitude toward much that is now rejected. They would soon see that what they are running from, they had better run towards, and that the cross they have been so willing to lay down had better be taken up again, else there will be no crown later on. They would be afraid to go through the world without chastening, knowing that it would be eternal poverty. They would gladly sing, "I will endure the cross, despise the shame, supported by thy word."

Those who are thus illuminated receive criticism with a very different spirit from that of the world. They recognize that this is one of the ways they are to be pruned. They know that they are to be sand-papered by contact with disagreeable substances. "Smite me and it shall be like oil upon my head." While the flesh never enjoys a rebuke and always writhes under the surgeon's knife, yet the spirit so dominates that the body is held in subjection. The soul triumphs and the man chooses the way of the cross because he knows that cross bearing is the only way which he can win the crown.

While on the farm we had quite an experience in currying mules. Oftentimes after wallowing, the clay would become so imbedded in the hair of the animal that the comb would pull and the mule would jump and kick at the same time with more than one foot. He very seriously objected to being curried, but if he had known what currying meant to him, he would have done like some patient old mules learned to the job,—*lean up against the curry-comb.* The Lord curries

all His people, but there are few who lean up against the curry-comb. Most of them, like heady animals, kick. Few welcome the furnace. More would go through if they saw that by going therein all bands would be loosed and "the form of the fourth, like unto the Son of Man" would be seen walking by their side.—*Selected by Sr. Mary J. Long.*

INCONSISTENT MISSIONARIES.

The tendency to worldliness on the part of many home and foreign missionaries is to be deplored. This pertains more particularly to the popular class, who make no pretention to holiness as a second work of grace. But even with some who profess this grace, there seem to be no conscientious scruples against worldly conformity, such as wearing of ornaments, and fashionable ways of doing up the hair and making of clothes.

We have counted as many as eleven pairs of bracelets on one heathen woman. But would she be rebuked for her folly as she beholds a missionary wearing one pair? Or would those who wear nose rings, ear rings, toe rings and finger rings, be likely to get under conviction by seeing missionaries follow some of these heathenish practices? See Jud. 8: 24-27. Must not the poor heathen feel easy and think if it be consistent with Christianity to do these things, much more excusable for them? No wonder Judson wrote home to the American mission board, requesting them not to send any more missionaries to Burmah who wore jewelery. Every one should read that letter.

It is a noticeable fact that at those mission stations where the wrong example is set, there the native converts are more worldly and less spiritual than at those stations where plainness of attire is insisted upon. Not only does the Bible forbid the wearing of gold, pearls, and costly apparel, but the general rules of all Methodist bodies as well. What though it is considered in keeping with the marriage vow to wear some of these things? Is it not better to be on the safe side, and in keeping with the spirit of the Gospel?—*Way of Faith. Selected by Alice Heise.*

Now is the time; ah, friend, no longer wait
To scatter loving smiles and words of cheer
To those around, whose lives are now so dear;
They may not meet you in the coming year—

Now is the time.

—*Thoughts.*

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"The world in its wisdom may scorn and deny

The worth of the One on whom I rely,
But from Him all blessings and holiness flows;

And in Him I have the most blessed repose.

The night closes in and the moon re-appears,

And thus it has been for a number of years,

But still on the hill-tops of hope I would stay,

And eagerly look for the breaking of day!

"Adorable Savior! by faith I descry
The long-looked-for day of redemption draws nigh,

When the shame and contempt, and the grief shall give place

To the holy rejoicings, the triumphs of grace!

Till we from this terrible desert are caught,

My heart would rejoice in this comforting thought—

It may be tomorrow, or even tonight,
The fullness of glory will burst on my sight."

"O LORD our LORD, how excellent is thy name in all the earth."

A SPIRIT GIVEN MESSAGE.

The following was given our Bro. O. H. Thayer of Keene, N. H., by the Spirit, April 25, 1912, 9.33 P. M. to 12 Midnight.

Seek ye my glory. Honor me. Him that honoreth me will I honor. I am seeking to bestow upon my people glory, honor and power. If ye knew my heart toward you, if ye knew how I long to open the windows of heaven and flood you with glory and power, you would open all your being to me. Ye are not straightened in me but ye are straightened in yourself. O, that my people could see my heart toward them! Ask of me and I will show thee great and marvelous things. Ask of me the way, I will make it plain. Ask of me wisdom, thou shalt have all needed wisdom to direct thee in all thy ways.

Do things look dark and art thou saying: I do not understand? Ask of me. All things are naked and open to me. I know the way, and have been this way before thee. Fear not to yield to me all thou hast. Canst thou not trust me? Thy light shall break forth in obscurity if you will let me have my way with you. Dost thou understand? I want your heart, your mind, your whole being. If your eye is single your whole body shall be full of light. Throw open the door; let me come in and search every nook and corner. Art thou afraid to let me see? I, even I, Jehovah of hosts, search the heart and try the reins of men. I am preparing a place. I must have a prepared people. O dost thou not understand? Thou art to sit with me on my throne. Did I not say ye are kings and priests? Great and marvelous things are yours ere I come. O that my people understood what I greatly desire to do for them. I have been trying to tell you, but you do not understand. Will ye ask of me? Ask in faith, nothing doubting, and thou shalt see and know and understand. Open your hearts. Open your hearts. Lend a listening ear to me. Beware lest ye miss my last call. I have poured out my Spirit, but many have lost Him and failed to comprehend my call, my plan, my purpose for my people. Humble yourselves under my mighty hand; give heed to my call. I have my messengers to call the people to repentance, and to return from their backsliding. I am waiting now to be gracious. The last call will come soon, then it will be too late. O my people, listen unto me! Return unto me and I will return unto you.

But my people will hear my voice, they will respond to my call, they will obey me and the world shall know that I am God, the Mighty One, who ruleth in the heavens. They shall go forth as a mighty army conquering and to conquer. I have much people in the earth who must be gathered. My heralds shall go forth in my might and all the ends of the earth shall know that I have spoken and have sent them. Fear not, little flock, the kingdom is yours. I will clothe thee with power to withstand every shock of hell and her emissaries. Remember ye are asking of One who is not limited, all power is mine, ask of me and I will give thee power to overcome all the power of the enemy, and carry as the lightning my message to every dark corner of the earth. Not only are the gold and silver mine but all the agencies man has employed for communication one with another are mine. Ask me and thou shalt indeed girdle the globe swift as the lightning to tell the people of me. Ask great things, I am not a man whose breath is in his nostrils, I am from the beginning; when the morning stars sang together I was there.

There is nothing too hard for me. Hitherto thou hast asked small things, ask now what thou wilt, I will do it. Arise in the might I will give thee. I will reveal myself to my people, they shall be willing in the day of my power. Come unto me, thou shalt know that I am He. Come close to me. My blood purchased for you the right to come into personal touch with me. Thou shalt come face to face with me into the inner sanctuary where I can speak to you as friend speaketh with a friend.

Lean not to thine own understanding. Thou hast no wisdom apart from me. I have much to say to thee. Let me plan for you. Rapidly I must work now to accomplish my mission. Look to me, let me lead you, and thou shalt have good success and thou shalt glorify me. Be still before me. Stop your reasoning. Hear me, and I will send thee forth with a mouth and wisdom which no might or cunning of the adversary shall be able to gainsay or resist. Thou shalt go forth in my name. I will clothe thee with glorious might. As good soldiers of mine, go forth. I have put into thy hand the last message ere I come, go quickly. Warn the people. Tell them of their danger. Behold, I come quickly! Tribulation ahead. Tell the people, that they may be without excuse. When they say peace, then sudden destruction cometh. I come as a thief

in the night. Beware lest ye be found wanting.—*Printed by request of Sr. Doner.*

THE CHURCH'S WORLD.

Campbell Morgan says that "we have a passionless church and an indifferent world." The indifference of the world is strange and it precedes a most dreadful doom. Some do not believe what the Bible teaches of ruin and redemption. "Higher Critics" in the church with their boastful "new thought," eliminate hell from theirs. Others cherish popular doubts, thinking that they are too good to be damned and God is too good to damn them and they "take the risk." Others take a realizing faith and have only a dim and theoretical belief and they procrastinate. Others are engrossed with worldly cares, toils and pleasures. They are money mad, fashion crazy or amusement silly. And last of all, others are lulled to sleep by the apathy and inconsistency of the church. It is a solemn thought that for this last cause we are responsible, and we can remove it if we will. The church is not consistent if not in earnest. we must pray for the Holy Spirit in Pentecostal power.

Preaching is the royal ordinance, and the solemn truths of ruin and redemption should be rung out with rousing appeals, and impassionate pleadings. This should be followed by personal appeals, as Paul ceased not to warn every one night and day with tears. Thus the church can wake up the world. Some one says:

"Prayer is the only element which can quicken information into inspiration, transmute interest into passion, crystallize emotion into consecration, and convert enthusiasm into dollars and lives."

*To crush the wrong and crown the right
When all the Saints in glory meet,
No more to die, no more to weep;
When comes the king in royal might
When thrones are set and crowns are given*

*And all the rich rewards of heaven,
O, in that glorious by and by
What's done for God can never die."*

On the surface there is a strong, a seemingly overwhelming flood of worldliness and irreligion, but there are indications of an undercurrent of unrest and longing for a definite faith and hope. Pastors tell us that in their closer interviews with those who do not attend the services they find a deep-seated longing for reality in spiritual things.

The heart demands reality; can not

be satisfied with negations. The actual world is real. It has definite objects, it has a definite spirit, but the more its definiteness is realized the less satisfaction it is. As years advance earlier hopes vanish; as we go out nearer to the unseen the more the soul demands solid ground for the feet. The present mood demands very earnest presentation of the realities of our faith as found in the knowledge of God and Christ and Christian experience. Abstract doctrinal discussion in the pulpit has little effect, for it does not have that positive certainty the soul needs; it does not speak to the heart, it answers no longings. But in Christ the world is reconciled to God. Bring the soul into the presence of the Cross, and there is a response which otherwise is not obtained.—*Presbyterian.*

THE AFTERWARDS OF FAITH.

"Ye have need of patience, that after ye have done the will of God, ye might receive the promise."

Faith lives in the realm of the future and counts the things that are not, as though they were. Like Christopher Columbus it sails away on unknown seas and counts the distant continents as real as after they are discovered. Faith must learn to wait until God has so tested it that He will be justified in responding to it, and even Satan shall have found it unassailable by his fiery darts.

Therefore Abraham had to wait a quarter of a century, meeting the reproach and the ridicule of the unbelieving age until the fulfillment turned the laughter of his enemies into joy and praise. Joshua had to compass the city seven times before the victory could be realized. David had to wander nine years a fugitive in the wilderness of Judah, before the crown for which he had believed had become a reality. The Psalms are full of the experience at once of waiting patience and final deliverance. "I will be with him in trouble" reminds us that our first need is not deliverance but victory. Then comes the other promise, "I will deliver him and honor him." "God is in the midst of her, she shall not be moved," is the first experience of the suffering soul. "God shall help her, and that right early," is the second. But "that right early" in the margin reads "when the morning dawns." And another exquisite psalm interprets that morning, "Weeping may endure for a night, but joy cometh in the morning." There is a time of weeping and of waiting, and again we find the man who had lived all those telling us, "Wait on the Lord, be of good courage, and he shall strengthen thine heart," and adding his own experience, "I had fainted unless I had believed to see the goodness of the Lord in the land of the living."

If, therefore, you have appropriated some great and gracious promise,

and are looking for some definite blessing, do not expect as your first experience some outward sign of the coming deliverance, but rather look for the adversary's appearing and for the devil's tones. Remember, God is watching to see you stand through the ordeal of trial, and Satan is watching for the opportunity to plead against you God's own solemn warning word, "Surely, if they do not believe they shall not be established."

"Therefore ye have need of patience that after ye have done the will of God ye might receive the promise." That "will of God" may be some strange and seemingly unfavorable series of providential obstacles and disappointments.

That "will of God" at Bethany meant that Lazarus should die and hope should seem to fail, and then the Master came with His reminding words, "Said I not unto thee that if thou shouldest believe thou shouldest see the glory of God?" That "will of God" meant for Paul that his confidence that he should preach the Gospel at Rome had to be fulfilled by way of the dungeon at Cesarea for two years, the trial before the Roman judge, and perilous voyage as a prisoner who got to Rome because he had appealed to Caesar. The other day a Christian father told us of a terrible accident that had struck down his only in the meridian of his brilliant and successful life and laid him low at the point of death in lingering pain. But he said, "We are thanking God for it as an answer to our prayer for many years that He would save his soul at any cost." So let us trust Him while we wait for the fulfillment of all the circuit of secondary causes through which He may be pleased to work.

And when the answer comes it will bring compound interest for every moment of delay an increment of strength and spiritual power through the testing ordeal in our own souls and we shall find that the tears have been turned into jewels in our crown of recompense.—*A. B. Simpson in Alliance Weekly.*

"Only a little longer!" then O Lord, to see Thee!

How our hearts yearn, Lord Jesus,
to behold Thy face—
To see Thee in Thy beauty, all gloriously transcendent—
No cloud between to hide Thy peerless grace.

"Only a little longer!" then to be like Thee,

For ever-more like Thine own self to be,
Through the glad days of never-ending ages
To find our Light, our Song, our All in Thee.

—Selected.

"The reason why the men of the world think so little of Christ is, they do not look at Him. Their backs being turned to the sun, they only see their own shadows and are therefore wholly taken up with themselves; while the true disciple looking only upwards, sees nothing but his Savior, and learns to forget himself."

OUR YOUNG PEOPLE.

EXPERIENCE.

To the dear readers of the *VISITOR*, greeting: "I will say of the Lord, he is my refuge and my fortress: my God: in him will I trust". (Psa. 91: 2). I have felt to write my experience, and some of the needs here. I well remember when I was out in sin, how God called after me. About five years ago, in a series of meetings held by Bro. J. R. Zook in father's barn in Oklohoma, God spoke to me one afternoon especially. My aunt came to me and entreated me to give my heart to God. I was at the altar, but I could not rise up. I put it off, I went through that meeting without God, but He did not let me go. A year later in a meeting held by the home ministry I sought the Lord, and He so wonderfully saved me, but I did not keep true to Him at all times. I drew back because I was not willing to let God have full right of way with me. I had a miserable life. I thought I would go back into sin, but God brought me near death's door. I again promised if He would spare my life I would serve Him. I now praise the God of my salvation for a full and free salvation.

Dear reader, if you are living as I did a half-hearted service just let God have His way with you. We cannot serve God and mammon. Oh the peace that comes by giving all.

To night I praise God because He not only called me from darkness to light but also called me into His service. When I think of the many, many, who are out of the fold it makes my heart ache. When we pick up the papers and see the wickedness and sin in our own land it should stir our hearts.

When our missionaries come home and tell of the needs and the calls for help, may we dear brothers and sisters, especially the young, say as did the prophet Isaiah, "Here am I, send me." I am so glad that though we cannot all go those at home can have as much interest in the work as those who go. I am just waiting God's time.

Now in regards to the needs here, it is indeed a needy place. I have never lived in as wicked a place as here. There are many that never go to church or Sabbath school. To start a work here it will mean enough to start and carry it on without depending on outside help. I have asked God if He wants us to start services, but could not get any victory. If I know my heart, tonight, I am willing for any thing God has for me. I have been attending the Presbyterian and M. E. churches. The Presbyterian have a fair attendance. The M. E's sometimes have real good attendance and sometimes it is small. If God calls any one to this field, obey, as it is a needy one. There are some good chances financially and a great need of a spiritual work to be done. I will be glad to give information to any desiring it if they write to me.

Yours, for souls,
..Merrill, Oregon. Isaiah Book.

"If any of you lack wisdom, let him ask of God" (Jas. 1: 5).

When Moses entered the unknown wilderness he asked Hobab to be unto them instead of eyes (Num. 11: 31). So we often seek guidance from men rather than God. It is the pledged office work of the Spirit

to teach and lead (John 14: 26; Col. 1: 9, 10). Let us then remember and act in the assurance of Job, "He that is perfect in knowledge is with thee" (36:4).—Sel.

A LETTER.

"The name of the Lord is a strong tower: the righteous runneth into it and is safe" (Pro. 18: 10). "If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples" (John 15: 7, 8).

Dear readers:

As I am impressed that I should write a few lines for the *VISITOR*, I will, by God's help and grace try and do so. It is eleven years since I started in the Christian life, and I am not tired of the way, although I have had trials, temptations and tests all along the way. It seems the more I get tested and tried the nearer I want to live to God, for He is our Refuge. I can say with the poet:

"Nearer, my God, to Thee;

Nearer to Thee!

E'en though it be a cross,

That raiseth me;

Still all my song shall be—

Nearer, my God, to Thee,

Nearer to Thee!

The more we are tested and tried the more we can realize of His love and tender mercy, and of His keeping power. I know He can keep us if we look to Him at all times. Oh, I think there is so much in prayer. Praise the Lord, I know there is power in prayer! I mean to still trust Him more. Remember me in your prayer.

Your unworthy Sister,

Chambersburg, Pa.

Edith Wiles.

DANGERS OF EVIL ASSOCIATIONS.

Evil associates are harmful to all, but especially to the young.

"How shall the young secure their hearts, And guard their lives from sin?"

"By taking heed thereto according to thy word". (Psa. 119: 9). The Word tells us; "Enter not into the path of the wicked, and go not in the way of evil men." (Pro. 4: 14). In Pro. 1: 10-15, we are told to avoid the enticings of sinners. "Blessed is the man that walketh not in the counsel of the ungodly" (Psa. 1: 1). "He that walketh with wise men shall be wise; but a companion of fools shall be destroyed" (Pro. 13: 20). Evil communications corrupt good manners.

Associating with companions who are gay and careless, and know not Christ, cause our young boys and girls to drift downward with the tide of evil-doers. Many young people do not intend to go wrong, but the temptation comes upon them through companions, who sneer and scoff at their scruples, and in weakness they yield to sin and shame. Many yield to soul-destroying temptations in the face of their own convictions, simply because they have not the courage to stand the taunts and sneers of companions. I have read that this is the way that thousands of drunkards are made. They have not the courage to say NO in the face of social custom. And any one without courage is at the mercy of all evil. Not all have the courage of the little man sitting in the public park talking with a group of boys. It was a holiday and they were bent on having a good time. Some

one began to tell a story in which the name of God was used lightly. Most of the boys laughed, but a little fellow sprang up and said; "If you are going to talk that way, I won't stay with you; for you do not speak well of my friend." Some of the group laughed again, but the leader said, "Stop that. I'll stand by him, for I like to see a fellow stand by his friends."

It is through evil associates that the young fall into bad habits, then into grosser vices and sins. One boy leads another into the street corner crowds, cigar-stores, cards and, lastly, saloons. These, one by one, throw their nets around them.

Girls having evil associates are just as much in danger. One "girl friend" may suggest going down town on a Saturday night. You know the progress of sin. First, it will be street walking; later the girl will stoop to indulge in greater sins.

The pity is that young people do not mean to go wrong, but Satan works hard for their lives and souls. Where is there anyone that would want to be the young man described in Pro. 7: 7? "A young man void of understanding".

It is of the greatest importance that we keep good company. By associating with the wicked we are in danger of having our own thought degraded, of thinking their thoughts, speaking their dialect, feeling their emotions, and so come to resemble them more and more, and grow a character after their likeness, or even worse. The Spanish have a proverb: "He that goes with wolves learns to howl." We say; "Like and like", or, "A man is known by the company he keeps." And the Bible says; Evil companionship corrupt good morals.

In the Bible we have a prominent example of one who became a companion of fools and was destroyed. Rehoboam turned aside from the wise counsels of the elders and listened to his wicked companions. It is far better to associate with wise old people than to walk with the wicked young. Samuel spent his early years in the Tabernacle with Eli, the high priest of Israel, and he was exalted to be a prophet and a judge in the land. For us it is also well to keep on intimate terms with our High Priest. Josiah early sought the Lord, and took His servants as his counsellors, and he became one of Judah's best kings. And Daniel, who stood aloof from Babylonish counsels and practices, was exalted to a position next to the king.

"Be noble in your friendships;

Gather a chosen few

Around the spirit's home

Where drops the heavenly dew.

Let them be rich in wisdom,

Let them be great and true,

With a strong and holy purpose,

Who take of the feast with you."

In order to have noble friendships, one must be noble in his own character and conduct. We need social companionship, and it is blessed to have many friends who love us and know how to sympathize with us. But,

"What shall it profit thee, brother,

Friendships to share and to make?

And know not the friendship of Jesus,

the Savior,

Of Jesus who died for thy sake?"

I wish we all could say:

"I have a Friend; a precious Friend, un-

changing, wise and true;

The chief among ten thousand friends

I wish you knew Him too.

When all the woes that compass me relax each feeble limb,
I know who hastes to welcome me. Have you a friend like Him?"

We may associate with evil-doers, if our end in view is their betterment, and if we mean to bring them to Jesus. Even then we need to be cautious because evil is like the ivy-poison. You walk along a path through the wood where the poison grows; you may not touch the plant and yet be poisoned. It poisoned you while you were where it grew. It seems the air around it is poisonous for some people. A boy or girl does not need to join in the low talk and wicked actions of evil associates to get harm from their company. They are being educated to sink to their surroundings. As one may be poisoned by ivy-poison, without once touching its pointy green leaves, so one can drink in evil unconsciously when surrounded by influences that pollute and degrade.—*Sr. Lebo. Prepared for and read at the Young People's Meeting, Harrisburg, Pa.*

BEWARE OF IMPROPER COMPANIONSHIP.

Thou art noble; yet, I see,
Thy honorable metal may be wrought
From that it is disposed. Therefore its meet
That noble minds keep ever with their likes:
For who so firm, that can not be-reduced?

—*Shakespear.*

A young man born in Cambridgeshire, England, fell in with bad companions, and started on the road to ruin. On the gallows, in Toronto, Canada, he spoke his last words—a solemn warning to all young people: "This is a solemn day for me, boys! I hope this will be a warning to you against bad company—I hope it will be a lesson to all young people, and old as well as young, rich and poor. It was bad company that brought me here today to my last end, though I am innocent of the murder I am about to suffer for. Before my God I am innocent of the murder! I never committed this or any other murder. I know nothing of it. I am going to meet my Maker in a few minutes. May the Lord have mercy on my soul! Amen, amen."

Young man, young woman, beware with whom you associate. Evil companions will not be true to you; if you are caught in the trap, they will seek cover and let you suffer for their sin. You may love their souls, but you must never excuse sin. Evil is treacherous. Who betrayed the Savior? It was the man who was a devil. Beware of evil associates.

You are not so strong that you can not be influenced by evil. "Evil communications corrupt good manners." Evil company is like tobacco smoke: if you remain in its presence you will carry away its odor, and people will know where you have been. We naturally imitate those with whom we keep company. It has been known that persons who walked much with the lame, have acquired the habit of walking with a hitch or a limp like their lame friends. It is so easy to copy the conduct of others. Children imitate older persons long before they have developed the power of reasoning, and they imitate good or evil, whichever they happen to see. Though our reasoning faculties are now developed, our

actions are still more the result of influence from others than the result of our own deliberate reasoning. We live, we act, we dress, we talk, we think, like our companions.

Nothing elevates us so much as association with a spirit similar to our own, yet superior. We are degraded by associating with those below our level of morality. We could not conclude with any better advice than that given by George Washington, who was wont to say, "Be courteous to all, but intimate with few; and let those few be well tried before you give them your confidence."—*Selected.*

HOW BOB LIVED HIS RELIGION.

Bob began work at a salary of \$35 per month, and when he drew his first month's salary he counted out his money and laid aside \$3.50. "Now," said he, "that is my church money for this month."

"You don't mean to give that much out of your one month's salary, do you?" asked someone.

"No," replied Bob. "I am not giving that. I am only paying a debt. That tenth belongs to the Lord. After that comes the giving."

After a while Bob got a raise to \$50 per month. Some of the boys said: "Well, Bob, I suppose you will give \$5 out of your month's salary?"

"I'll pay my debts," said Bob.

Again he was raised to \$60 per month, and it was the same thing.

But Bob was to be tested in another way. One Saturday afternoon the Assistant Superintendent said, "Well, boys, I don't have you to work on Sunday as a rule; but we are behind now, and you all will have to come tomorrow and work to get things in shape for the end of the month."

Bob spoke quietly: "I can't work on Sunday."

"Now, Bob, this is the first time I have had you boys to do so, and we must work to-morrow to catch up."

"I'm sorry, sir," said Bob firmly, "but it is against my religious principles to do so."

"Well, Bob, if you can't do the work I want you to do at the time I want it done I'll have to get a man that will."

Sunday morning everybody but Bob went down to work. He went to Sunday-school and preaching. Monday morning he was "fired."

That night when Bob brought in his part of a month's wages some of the boys said: "Well, Bob, I guess you won't give any of that money to the church, but keep it to live on until you get another job. Bob still paid his dues.

Bob started at once to hunt him another job. But days passed, and still he was out of a job, until the boys thought things were pretty blue for him. But there was a brighter day ahead for him.

One day the President of the Company came in. He knew Bob and missed him right away. "Where is Bob T—?" said he.

"I had to let him go."

"What was the matter?"

"I had to work some on Sunday, we were so badly behind. Bob refused to work, so I had to let him out."

The colonel made no further remark then; but afterward he asked about Bob, where he was and what he was doing. He sent for him to come to his office. Bob went over the next morning. "Well," said

the colonel, "you are the chap that preferred losing a job to working on the Sabbath?"

"Yes, sir."

"You are the boy that I have been looking for—one that will stand by his principles. You can go to work at once in my office. What salary have you been getting?"

"Sixty dollars per month was my last salary."

"I'll start you at \$75," said the colonel.

And little Bobbie went on climbing up until he climbed up to New York, and the last I heard of him he was getting \$150 per month. He may be still climbing, but I have lost sight of him for some years.—*Christian Observer.*

DEVOTION TO THE BIBLE.

Matthew Hale Smith, in his book "Marvels of Prayer," tells of a shipwreck, and of the rescue by Captain Judkins and the crew of the *Scotia*. Among the rescued was a lad, about twelve years old, who had lost everything.

"Who are you, my boy?" said Captain Judkins.

"I am a little Scotch boy. My father and mother are dead, and I am going to America to find my uncle, who lives in Illinois."

"What is this?" said the captain, as he took hold of a rope that was tied around the boy's breast.

"It is a piece of ocrd, sir."

"What is that tied under your arm?"

"My mother's Bible; she told me never to lose it."

"That's all you saved?"

"Yes, sir."

"Couldn't you have saved something else?"

"Not and save that."

"Didn't you expect to be lost?"

"I meant, if I went down to take my mother's Bible with me."

"All right," said the captain, "I'll take care of you."

Having reached the port of New York, Captain Judkins took the boy to a Christian merchant, to whom he told this story. "I'll take the lad," said the merchant. "I want no other recommendation; the boy that holds on to his mother's Bible in such perils will give a good account of himself."—*Selected*

Life is before you! from the fated road
You can not turn; then take ye up the
load,
Not yours to tread or leave the unknown
way,
Ye must go o'er it, meet ye what ye
may.

Gird up your souls within you to the deed,
Angels and fellow spirits bid you speed!

—*Butler.*

"In me ye might have peace" (John 16: 33).

What a wonderful secret the quiet believer carries around in his heart. As we behold the calm exterior, and apparently prosperous circumstances of a fellow saint, how little we know of the fight of faith that has brought about this calm. Remember it is mostly the world *within* you that causes suffering. Paul tells it all in one word—"fears" (II Cor. 7: 5).—*Selected.*

"Giving thanks always, for all things" (Eph. 5: 20).

Must I thank Him that I am in trouble? Verily. As prayer is the preparation for

conflict, so *praise* is the key to victory. Try it. Put the key into some stubborn lock of difficulty. The carcass of the lion hid the comb of honey (Jud. 14: 4). If you say, "Thank God," perpetually, every Berachah of dismal trial will become the valley of blessing.—*Selected.*

SECRET SOCIETIES.

"What is your experience in regard to secret societies?" was asked of Rev. Wm. Taylor, one of the ablest teachers of Gospel truth in the state of Michigan.

"I never felt that it was my mission to make a specialty of exposing them, as some are evidently called to do, but I had a little personal experience on that line about a week after I entered into the experience of perfect love."

"Will you please relate it?"

"Yes, if you wish."

"I was kneeling in prayer, and suddenly the following questions came, and I was just as sure that they were from God as that I lived."

"Did you not consecrate all your time to God?"

"Yes, I did."

"How about the time you spend in the lodge room: is that for My glory? Do you go there to speak for Me?"

"I remembered that most of my associates there were worldly people, and that it was against the rule to use the name of Jesus even in prayer, and was compelled to say,—'No, Lord.'"

"Did you not promise to use all your means only for My glory?"

"I did."

"Is the money you thus spend for My glory?"

"I saw clearly that it was not, and admitted it, and said, 'What shall I do, Lord?'"

"Clearly came the answer, 'Come out from among them.'"

"I thought for a moment of the bonds that held me there, and of the ways they had honored me, and felt that if I left them I should do so in an honorable way, pay up my dues, and tell them my reasons for withdrawing."

"I prayed about it, went and paid my dues and severed my connections forever with the lodge. The members were greatly surprised, and asked my reasons."

"I told them I would be glad to give them, but if I said all I would wish to say they would call me down."

"I offered to explain if they would give me the privilege uninterrupted to say what I wished to."

"They voted me the privilege, and I gladly told them what God had shown me in regard to it, and preached Jesus to them."

"Some said I would regret it and be back again; others that I was a fool; and others said with my convictions I did the right thing."

"I was blessed, and God was pleased, and thus ended my relation to the lodge. I sometimes tell this bit of experience, and God has blessed it to the good of others."

"Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?"—*Selected.*

FROM BONDAGE TO LIBERTY.

BY LENA CARMICHAEL.

Our souls once in bondage, were pining in prison,
We had a hard master and were made slaves to sin,
But our souls got relief, when the One who had risen,
Made us new creatures without and within.

Jesus put a new song in our mouth even praises
To Him who had brought us from darkness to light;
We were tenderly locked in His loving embraces,
Where no sin could mar neither fears could affright.

We are still pressing on with all on the altar;
We are ready for service and sacrifice too:
If our Savior demands all we will not falter,
For with Our Great Captain we are going through.

Yes! we aim to go with Him though trials beset us;
Though tests and dark clouds be on every hand:
For after the cloud comes the sunshine that's brightest,
And after the trial comes the glory so grand.

How sweet is the thought that with Jesus 'tis Heaven;
Whether through sunshine or through the dark cloud;
For in every condition His free grace is given,
He gives to the humble but resisteth the proud.

By faith we press on and our guide is His Spirit,
Whereby we are sealed and wherewith we are led.
The blood of the cross is our only merit;
Through it we are heirs to the great things ahead.

Let us watch and be ready for Jesus may come soon,
To get His elect from the land and the sea:
It may be at night, in the morn, or at noon,
But it matters not when if quite ready we be.

Kindersley, Sask.

THE CHURCH A RESTRAINING POWER.

Judge Fawcett, of Brooklyn, New York, has been widely quoted as having said recently: "Approximately 2,700 cases have been brought before me in my five-and-a-half years of service on the bench. During all this time I never had to try a man who was at the time of the alleged offence, or ever had been, an active member of the Christian Church."

This statement, says *The Congregationalist*, seemed so sweeping, with all our confidence in the Church's protective power, that we took pains to verify it. We found that Judge Fawcett said it deliberately, and had much more to say on the Church as a restraining power in the community. Like this was the recent testimony of a Chicago judge, who had tried many divorce cases. He said that rarely, almost never, were the parties to a divorce suit active church-workers. When Judge Fawcett has before him a boy whom he wishes to put on probation, instead of committing the lad he makes him promise to attend Sunday-school and church. He says:—"I have asked each young defendant if he was a member of, or attended at, a Sunday-school, and I have never been answered, 'Yes.' I believe in Sunday-schools. When, by means of supended sentences or merciful devices, I have seen fit to give young prisoners opportunities to lead better lives in freedom, I have in every case insisted that the first thing they must do is to join a Sunday-school."—*Selected.*

"What is man that thou art mindful of him? and the son of man that thou visitest him?"

MARRIAGES.

CLIMENHAGA-SMITH.—On Aug. 27, 1912, Eld. S. R. Smith, father of the bride, officiating, there occurred the marriage of Bro. John Authur Climenhaga of Stevensville, Ont., now a teacher at the Messiah Bible School, at Grantham, Pa., and Sr. Emma Light, youngest daughter of Eld. and Sr. S. R. Smith of Grantham, Pa. The event took place at the home of the bride's parents.

OBITUARIES.

PETKE.—Robert Authur, infant son of Robert and Nina Petke, Forest Ave., Buffalo, N. Y., died Aug. 18, 1912, after a brief illness, aged 6 months and 13 days. Funeral was held from the Mission Chapel, Aug. 19. Interment in Pine Hill Cemetery. Services were conducted by Bro. J. H. Wagaman. Text II Sam. 12: 23.

HARTZELL.—G. F. Hartzell of Kelso, Washington, died after prolonged suffering with heart, kidney and stomach trouble at his home on Feb. 14, 1912. Deceased was born in Adams county, Pa., July 26, 1846. He was married to Mary C. Herman in 1865. Fourteen children, six sons and eight daughters were born to this union. He is survived by the widow and ten of the children, J. F. and W. F. of Los Angeles, and G. H. of Tulare, Cal., Curtis and John of Kelso, Wash., Mrs. Victory Hottman of Upland, Cal., Mrs. Mary L. Bloyd, Mrs. Alice Teeter, and Mrs. Ruth E. Hammel, the last five of Kelso, Wash. Four daughters preceded him to the glory land. They mourn but if they are faithful to the end eternal life will be gained. His last words were he wanted an unbroken family in heaven, that those of his sons who are not yet saved might yet come to the light and trust in Jesus. He was a man of a quiet nature but of deep spirituality, a truthful husband and father. He admonished his family and neighbors a few days before his departure and before his suffering made him unconscious. Funeral services were conducted by the ministers of the Methodist church. Text I Cor. 15: 43, 44, 45. Interment in the I. O. O. F. cemetery.